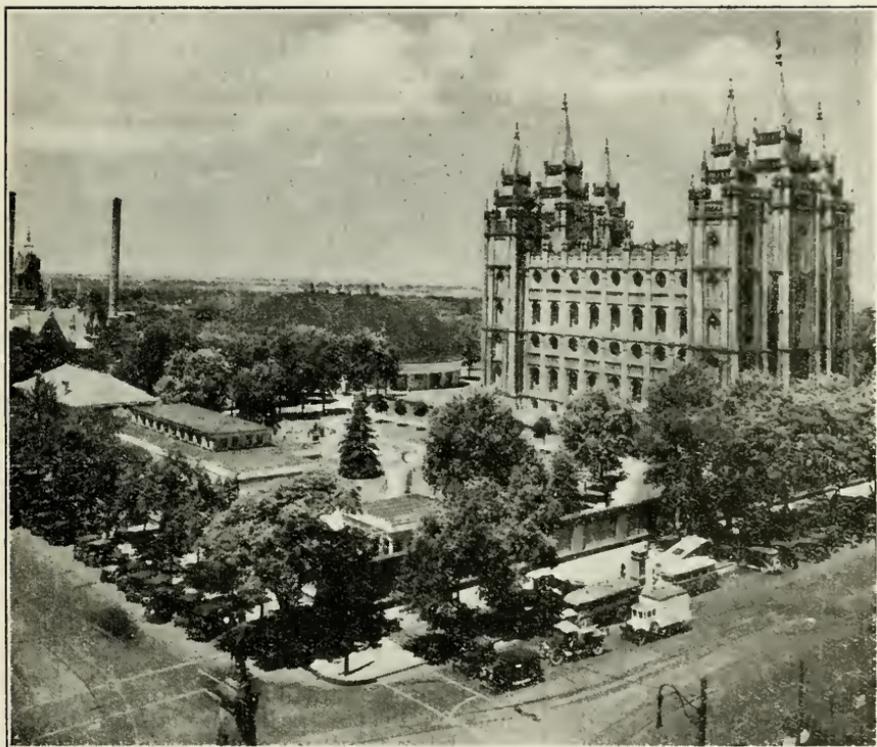


THE LATTER-DAY SAINTS'  
**MILLENNIAL STAR**

ESTABLISHED IN 1840

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Temple Square In Salt Lake City

*“One Of The Best Examples Of The Force Of Religion”*

(See article page 146)

## RELIGION IN LIFE

By DR. ADAM S. BENNION

SOME time ago it was my privilege to take dinner with a family in Idaho. Gathered around the table rich with the bounties

**In the Home**

*We Stand For Spirituality and Happiness in the Home* is this year's M. I. A. slogan. Dr. Adam S. Bennion, former Church Commissioner of Education, builds a beautiful sermon here on this subject.

Mormonism—the religion of the Master in its fullness—has brought a ray of happiness into the homes of those living its principles, from the humble adobe-chinked log cabin of the Pioneer (see cut) which Dr. Bennion mentions to the home of today. The first Mormon Pioneer home in Utah is now preserved under a pergola (which appears in the foreground corner of the cover picture of Temple Square). Built September 1847 by Osmy Deuel, it became the headquarters in 1849 of Captain Howard Stansbury of the United States army, who surveyed Salt Lake Valley. He said of Mormon Pioneer home life: "The lively strains of music pouring forth from the merry hearts, in every domicile, as women and children sing their 'songs of Zion,' while plying the domestic tasks, give an expression of happy society in the vales of Deseret."

of life were father, mother and seven children. All of them joined hearts in a prayer that I shall never forget:

Thanks for life; for the privilege of living together.

Gratitude for health and food and shelter.

A petition for wisdom; for protection; for direction.

A plea for unity—that every member of the group might bring honour to every other member.

And a prayer that these same good blessings might be granted to all families, brothers and sisters in that great family of Him who presides over all of us.

That scene is a stronger argument for faith than the finest logic I ever heard. There was the happiness of benediction in that home. Its foundations were laid in religion. Ever since that evening I have wished that I might have the genius to pass that recipe on to other homes with such an appeal that they might want to test it out. For such homes are not only havens of happiness—they are our finest safeguards for the preservation of civilization.

Life is wonderful. "Eternal life is God's greatest gift to man." (See Doctrine and Covenants 14: 7.) And the glory of life is that we can build into it just about what we choose. In the humblest cottage life can be rich; just as in the palatial mansion life can be pitifully poor. Life can be cheapened into a muddle of materiality or it can be elevated until it becomes the achievement of a perpetual triumph.

What we do with life depends of course, upon the goal we set—the recipe we follow and the devotion we bring to the task. The function of Religion is to direct and sustain us in those three concerns of life.

It helps us as nothing else can to set our goal.  
It gives us life's completest recipe.

It calls us to a devotion beyond all other challenges.

The word Religion is one of the richest words in our language. Literally it means a re-binding. A re-binding of ourselves to one another; a re-binding of ourselves to God.

The word suffers because of misunderstandings and misinterpretations.

All too often the word is made to smack of too much "far awayness"—as if it had meaning only in the dim years of some remote hereafter. Youth lives here and now and wants guidance in the decisions of today and tomorrow.

Then, too, all too frequently Religion suffers from an interpretation as if its chief function were to do the spiritual policing of the world. As if it were a series of negations—a kind of nagging set of prohibitions—a treatise on "What You Ought Not To Do."

Properly understood, Religion is an adventurous reality—practical, dynamic, soul-stirring.



THE FIRST PIONEER HOME IN UTAH

"The abode of the saints in those years of struggle and hardship"

to follow Him, but He led them over familiar trails. led ultimately to God, but it was laid out

Along the foothills of the shepherds,  
By the steps of the publicans,  
Along the shores of the fishermen,  
Past the gates of the beggars,  
Into the Garden of Gethsemane,  
Beyond the tomb with its watchmen.

That same closeness and reality echo out of the finest passages of the Old Testament. Micah 6:8 reminds us:

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

Youth faces the future. What shall he do? Why? Shall he seek power, position, wealth, learning, pleasure, friends?

Shall he clerk in an office? Or shall he cultivate a field?

*(Continued on page 151)*

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## IRELAND SAYS FAREWELL

*By Elder William F. Homer*

A GATHERING of friends, relatives, families . . . a few tears, some hurried "goodbyes" amidst waving handkerchiefs.

That is not referring to a scene in the Union Pacific Railway Station in Salt Lake City. Nevertheless, it is a Latter-day Saint missionary farewell. The setting is the pier at Kingstown, County Dublin, Ireland, where the background presents small fishing boats tossing like toys around the departing ship, on a cold, wintry morning. The little gathering on the pier is wishing *bon voyage* to Ireland's first lady missionaries, Sisters Laura Dimler and Gertrude Horlacher. They left their homeland for London February 7.

Such a sight is not uncommon in Salt Lake City's railway



Laura Dimler

Harold P. Mogerley

Gertrude Horlacher

These Members Of Dublin Branch Have Answered The Mission's Call.

station, on one of the walls of which is a large painting of the Mormon Pioneers as they first looked out over that dry wasteland of sagebrush. But in Europe this is an unusual event. Little perhaps did Elder John Taylor, native Englishman who later became president of the Church, realize when he introduced the Gospel to the Irish people in 1840 that nearly a century later lady missionaries from that land would cross the same rough Irish sea to bear the same message to his countrymen.

Dublin branch is small, but its 55 members firmly believe that "the field is white, ready for the harvest." In addition to the two lady missionaries, Elder Harold Pratt Mogerley left his Emerald Isle home February 24, likewise bound for a mission to the British Isles. All have been called on long-term missions. They will not return home for approximately two years.

The story of the Dimler and Horlacher families is quite unusual. About forty years ago Frederick A. Dimler and Babette Hen-

nerich, parents of Sister Dimler, emigrated from Wurtenberg county, Germany. They came to England in search of employment. By strange coincidence they both secured positions with meat merchants and through their work became acquainted. They later married and settled in Hull, Yorkshire, where they established their own meat markets.

Some 36 years ago Herman Horlacher left Wurtenberg county, Germany, travelled directly to Dublin, and there set up in the meat business. About that time Lena Brenner came from the same German county to Sheffield. However, a short time later she moved to Dublin, where she met and married Brother Horlacher. They are the parents of the new missionary.

In many of the families in Dublin branch similar experiences have occurred. Nearly all of the members of the branch have emigrated from the same county in Germany, and yet none of them had met before coming to Ireland, except Brother and Sister Dimler, who met in England.

The Gospel comes into the lives of those who are not born into the Church in many different ways. The story of the Dimlers' conversion is a unique one. Christian Steele, likewise of German parentage, and Elsie Dimler, sister of our missionary, were sweethearts in school at Hull. Christian's family moved to Dublin, and he joined the Church there during the War. A few years later Brother Steele married Sister Dimler. She too became a member of the restored Church.

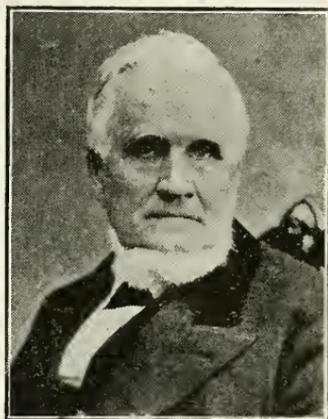
Sister Steele (Elsie Dimler), with the assistance of the elders, interested her parents in the principles of Mormonism. For two years the Dimler family studied with prayerful hearts the literature of the Church. Finally they too were blessed with testimonies of the work. They saw that here was the Church with the same principles and organization as those of the Church which Jesus of Nazareth established on the earth. It had Twelve Apostles just as He had. It had the same Priesthood, including the offices of High Priest, Seventy, Elder, Priest, Teacher and Deacon, that Christ established.

At midnight July 1, 1926 Frederick A. and Babette Dimler and their daughter, Laura, were baptized in the ocean at Cleethorpes-by-the-sea.

Sister Laura is well-equipped for missionary work. She has served as Sunday School teacher, as secretary-treasurer of the branch Relief Society and was president of the Y. W. M. I. A. when called to the mission field.

She said of her call:

It was the realization of a life ambition. Nothing has brought to me greater joy and happiness than the Gospel, and nothing will increase this bliss more than giving this message to others.



JOHN TAYLOR

He introduced the Gospel in  
Ireland

Her favourite hymn is emblematic of her actions: "*I'll Go Where You Want Me To Go, Dear Lord.*"

Sister Dimler is now labouring with Sister Elizabeth Cornwall, Mission Primary Supervisor, in Nottingham district.

Sister Horlacher was born into the Church, and has always been an active worker. She began teaching Sunday School class when she was but 14 years old. She has also served as branch Sunday School secretary, teacher in the M. I. A. and Relief Society and as district Relief Society supervisor.

**L**IKE the Dimlers, the Horlachers were introduced to the Gospel by a relative. After making his home in Kingstown, near Dublin, Gertrude's father learned that his brother, Charles, had recently joined the Mormons. It was shocking news to him!

However, Charles soon invited his brother, Herman, to attend church with him. He pondered. But still Charles pleaded. He insisted. And so Herman at last agreed to go along to the "rooms." Immediately the singing of the saints struck a chord deep in his bosom. He returned to hear more, and after prayerful investigation he was baptized June 11, 1905. A few months later he was married and his wife went into the waters of baptism, and since that time both have been devoted Latter-day Saints. Brother Herman Horlacher is now president of the Dublin branch, which, in addition to sending out three missionaries, has a record of winning the Mission Building Fund contest for two successive years.

The work of performing vicarious ordinances for the dead who have not had the opportunity of hearing the Gospel has appealed to them particularly. They have traced their ancestry back 400 years, and have had temple work done for almost every name.

Sister Gertrude relates a strengthening story about her brother, Fred, Ireland's international football star (*Star*, January 23). At the age of 12 years he contracted a very bad case of peritonitis. The doctors gave him up. But the Horlacher household sought a higher power. They remembered: "And these signs shall follow them that believe; in my name . . . they shall lay hands on the sick and they shall recover." (Mark 16: 17-18.) The elders were called in. They laid hands upon the sick boy's head and blessed him. The family fasted. Fred was healed. Today the doctors call Fred the "miracle boy."

That little incident is typical of the rich spirit that dwells in the Horlacher home.

Sister Horlacher's companion is Sister Elise Mace of the Mission Y. W. M. I. A. presidency. They are labouring in Manchester.

Not only have Sisters Horlacher and Dimler their experience in Church work to contribute to the missionary work, but both have special talents. Both are accomplished pianists, and both have had business training.

Elder Mogerley is the son of Brother Henry and Sister Mary Pratt Mogerley. His father was German-born. His mother is a native of England, where they were converted from the Methodist church more than twenty years ago. Elder Mogerley, who

*(Continued on page 156)*

## RELIGION IN LIFE

*(Continued from page 147)*

To what end shall he do any one of these things? What really is the purpose of his being?

If I understand the Christian message, he may follow any honourable pursuit. His task is to unfold and build his own unique personality. The job in hand is not an end in itself. It is an opportunity for self-expression—for the development of potential power.

Religion leads a man to see out beyond today's work to the ultimate end of life. A man may work at a lathe or at a counter to provide for his own wants and the needs of his family. Religion interprets the meaning of that work and the worth of that family in terms of present happiness and eternal satisfaction.

One of the best examples of the force of Religion in enabling a people to look beyond the immediate present is found on Temple Square (see cover). In the southeast corner is a log cabin, typical of the original homes of the Mormon Pioneers. To the north of that cabin stands the Salt Lake Temple. Six years after the arrival of the Pioneers in the Valley they laid the cornerstone of a structure to be forty years in the building, and to cost £800,000.

As the visitor stands with one eye on the log cabin—the abode of the saints in those years of struggle and hardship—the other eye catches a glimpse of the Temple—the pride of the saints and an honour to any city.

**T**HE Pioneer faced stern realities but he never let them blind him to the vision of his aspirations. Religion helps a man to realize that beyond the log cabin of every day there is the temple of his future.

In the matter of recipe. Religion has given the world its finest directions. Simple as it is, no one has yet improved upon the Golden Rule. The Ten Commandments are as inexorable as when they glorified Sinai. The Beatitudes satisfy and challenge 683,000,000 souls who love to honour their Author.

In ceremonials, in worship, in prayer, in meditation, in faith, in helpful service, Religion enables man to proof-read this daily experience.

In the twenty-seventh verse of the first chapter of the Epistle of James we come to see just how workable and how real the recipe of Religion is:

Pure religion and undefiled before God the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

No argument or mere speculation there—but a spirit of helpfulness—the finest test of a man's Religion—the final test of his recipe for living.

And finally, in the matter of devotion to the task, Religion has ever bidden man give his full heart to God and his fellow men. From the days of that divine injunction, "In the sweat of thy face shalt thou eat bread," man has been asked to give full devotion as the price of worthy achievement.

*(Continued on page 157)*

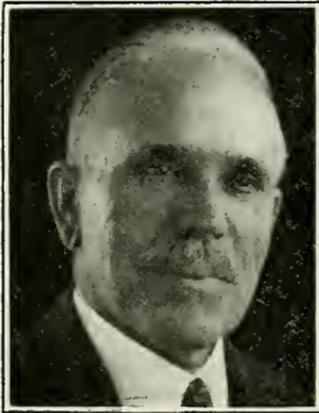
THURSDAY, MARCH 5, 1936

EDITORIAL

SOME CLAIMS OF MORMONISM

MORMONISM does not claim to be a new religion, popular belief to the contrary notwithstanding. Yet Mormonism does make some distinctive and characteristic claims.

First of all, Mormonism is a Christian religion—it accepts without qualification the divinity of Jesus Christ. Most professing Christians do this also. Hence this acceptance does not distinguish the Mormons or their Church—the Church of Jesus Christ of Latter-day Saints—from most other Christian churches. It is true, however, that some people deny that our Church is Christian, but this denial is made only by those who do not know what the Mormons believe, that is, what the doctrines and teachings of their Church are.



PRESIDENT MERRILL

A characteristic claim of the Church is that Mormonism is the *restored* Gospel of Jesus Christ—the very Gospel Jesus and His Apostles preached in Palestine. But there are other churches that claim they also teach this very Gospel, the stranger may reply. Notice the italicized word *restored*. Do any other Christians believe the Priesthood—the authority to act for God and in His name—was taken from the earth sometime after the death of Jesus and His Apostles and that the Gospel became corrupted by false and unauthorized teachings

and practices? If so, how could the Gospel be on earth today unless it was restored? And how could it be restored except by God or His divinely appointed agents? The claims that there was an apostacy (a falling away) and a restoration of Christ's own Church—the only one He recognizes as His Church—are characteristic of Mormonism.

The claims of a falling away and a restoration, the Mormons believe, can readily be sustained by a reference to Bible prophecies and so-called Christian history. Why then are not all honest people having logical reasoning powers convinced of these

claims when they examine the evidence produced? Each one must answer this question for himself. We assume, however, that it is generally due to a non-acceptance of the evidence. There are many people who do not believe in the divine inspiration of the Scriptures, particularly in the divinity of the prophecies of the Bible. And among those who do believe there are great differences of opinion as to the meaning of biblical statements. Further, due to very widespread teachings, most people who believe in biblical miracles have been reared in the belief that the age of divine miracles closed with the death of Jesus and His Apostles. Hence the claims of Mormonism that it is (1) the *restored* Gospel and (2) that the restoration came about through very wonderful divine miracles can hardly be seriously considered by the classes indicated above.

Now, we freely grant that this popular attitude of indifference and unbelief toward these two claims of Mormonism is quite natural. In view of prevailing conditions this attitude could hardly be otherwise. For in these days the people as a whole do not really believe in divine miracles, not even those of the Bible. They believe only in miracles wrought by man, such as the flying boat and the radio. To all such the story of Joseph Smith concerning the Gospel restoration is pure fiction. It is also fiction to those who believe the heavens were closed following the apostolic days of the Bible. Aside from these two classes there are very few people left. Hence the elders of the Church of Jesus Christ of Latter-day Saints get a very scanty hearing from the people.

And this is all too bad for the people themselves. Everybody knows the missionaries of the Church freely donate their services to the cause and, in addition, pay their own expenses. They receive no material gains from converts. So it is the people who will lose by their indifference and not the elders who bring the message. And why will they lose? Because Mormonism is really the Gospel of Jesus Christ, the only plan the following of which will lead to salvation in the kingdom of God. Every living soul is an immortal being and will live eternally whether he wants to or not. To live happily or otherwise throughout eternity is a concern of the utmost importance to everyone. Mormonism unerringly points the way, in fact opens the gates to God's kingdom of everlasting joy.

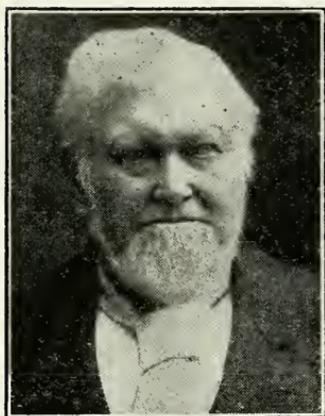
The idea, commonly entertained, that church membership is not necessary to salvation is erroneous. But it must be membership in God's own Church—in one that He has set up and in which His Priesthood functions. These claims of Mormonism are positive and even bold. But God Himself is responsible for them—not the humble elders who declare them. And these claims are supported by an abundance of evidence which we earnestly invite everyone to examine with the utmost care. Jesus Christ does really live and His Church, established by Himself, is now upon the earth,—JOSEPH F. MERRILL.

## THIS WEEK IN MORMON HISTORY

### A Sermon That Led To The Conversion Of Hundreds

**A** WEARY traveller called at the rural mansion of a wealthy farmer of the midlands, John Benbow, on a March night in 1840.

It was unusual indeed for such a stranger to call at Hill Farm, Castle Frome, Ledbury, Herefordshire—the mail address of Mr. Benbow. In the first place, Hill Farm was an “out-of-the-way” residence, remotely situated on an indirect and circuitous route between Worcester and Ledbury, about six miles from the latter.



WILFORD WOODRUFF

An Outstanding Missionary in  
Britain

Secondly, the stranger had come from America. He introduced himself as Wilford Woodruff, an elder of the Church of Jesus Christ of Latter-day Saints. Approximately a year before he had bade his wife goodbye in Montrose, Iowa—across the Mississippi from Nauvoo, Illinois, where at that time the persecuted and driven Mormons were establishing a new home. At the time of his parting both he and his wife were ill, almost prostrate with chill and fever. Elder Woodruff had left for his mission without a penny in his pocket. On his way east Parley P. Pratt had given him an empty purse and Heber C. Kimball had handed him a dollar to put in it. That was all he had.

Stranger as he was, the missionary was given a hearty welcome. Mr. Benbow and his wife, Jane, spread supper for him. Elder Woodruff must have been tired and hungry. He had walked 15 miles to the Benbow farm that day, after arriving at Worcester by coach. He had come south from Hanley, Staffordshire, where he had been preaching and baptizing. Why Wilford Woodruff left Hanley and why he came to an outpost like Benbow Farm, there is but one explanation. Earlier in that same week—on Elder Woodruff's thirty-third birthday anniversary (March 1, 1840), to be exact—the Spirit moved him while attending a Hanley meeting.

After the repast with the Benbows that evening, Elder Woodruff sat up with them until 2 a.m. the next morning explaining the principles of Mormonism. He learned that his host was a member of the United Brethren, a religious group of about 600 people in the vicinity who had broken off from the Wesleyan Methodists in search of light and truth.

On the next day, **March 5, 1840**, arrangements were made for Elder Woodruff to address a congregation of the United Brethren in the chapel in the large Benbow home, licensed as a place of religious meeting.

That was the beginning of Elder Woodruff's ministry in Herefordshire, which resulted in the conversion of all 600 of the United Brethren, except one. Elder Woodruff wrote in his diary that in eight months of missionary work he brought 1800 souls into the restored Church.

Wilford Woodruff was not an eloquent speaker. Yet he spoke with a sincerity and assurance that radiated into the hearts of others the testimony that burned within his own soul.

The following evening Elder Woodruff again spoke before a gathering in Benbow chapel. After the services six persons, including the Benbows, applied for baptism. Of the next day Elder Woodruff wrote in his diary:

I spent most of the following day clearing out a pool of water and preparing it for baptizing, as I saw that many would receive the ordinance. I afterwards baptized 600 in the pool of water (see cut).



THE BAPTISMAL POOL ON HILL FARM

A Mormon missionary visited the Farm a few years ago and secured this picture of the pool where Wilford Woodruff baptized the United Brethren

Naturally the activities of the Mormon missionary caused a stir in the surrounding farming communities, especially among the ministry. Elder Woodruff recorded in his journal an interesting experience that grew out of the excitement:

When I arose to speak at Brother Benbow's house, a man entered the door and informed me that he was a constable, and had been sent by the rector of the parish with a warrant to arrest me. I asked him, "For what crime?" He said, "For preaching to the people." I told him that I, as well as the rector, had a licence for preaching the Gospel to the people, and that if he would take a chair I would wait upon him after the meeting. He took my chair and sat beside me. For an hour and a quarter I preached the first principles of the everlasting Gospel. The power of God rested upon me, the spirit filled the house, and the people were convinced. At the close of the meeting I opened the door for baptism, and seven offered themselves. Among the number were four preachers and the constable.

On June 14 Elder Woodruff organized 12 branches at a conference in Elm chapel, Worcester, and a week later twenty more branches at a conference at Stanley Hill. Minutes of these conferences appeared in the *Star* (August, 1840). Three months after that first sermon at Hill Farm 31 branches had grown up in the neighbourhood of Ledbury! Elders Brigham Young and Willard Richards laboured with Elder Woodruff in Herefordshire for short periods.

The English poet, David Everett, wrote :

Large streams from little fountains flow :  
Tall oaks from little acorns grow.

That principle was true in the spread of the restored Gospel in Herefordshire. From humble hearts, like that of Wilford Woodruff, and from small beginnings, like that at Hill Farm, great consequences came—to sincere souls who sought truth.

### Other Anniversaries This Week

**March 5, 1903**—Elder Reed Smoot was sworn in as United States Senator from Utah in Washington D.C. Serving in the Senate for thirty years, Apostle Smoot became senior Senator and chairman of the Senate's Finance Committee.

**March 8, 1902**—The first native convert (Hajime Nakazawa) to Mormonism in Japan was baptized and confirmed in Tokyo. He was formerly a Shinto priest.

**March 11, 1854**—Death in Salt Lake City of President Willard Richards of the First Presidency at the age of 49 years. He was ordained an Apostle April 14, 1840 at Preston, Lancashire—the only man ordained to the apostleship in a foreign land (to America) in this dispensation. Eight Apostles were in Britain at the time.—WENDELL J. ASHTON.

### IRELAND SAYS FAREWELL\*

*(Concluded from page 150)*

was born into the Church, has served as secretary of Dublin M Men. His hobby is badminton.

These three missionaries from Ireland go into the world as thousands of other Latter-day Saint Gospel messengers have gone. They are sustained either by themselves or by their parents. Like the Apostles of old, they give their services to the Church gratuitously. Their services come through a love of the work, a desire to pass on to others its benefits. Indeed there lies one of the many evidences of the divinity of Mormonism.

### DISTRICT CONFERENCE NOTICES

HANDSWORTH branch chapel will be the scene of Birmingham district conference Sunday, March 8, sessions beginning at 11 a.m., 2:30 and 6 p.m. President Joseph F. Merrill and President Joseph J. Cannon will be the principal speakers.

Manchester district conference will convene in Rochdale Town hall Sunday, March 15, sessions beginning at 11 a.m., 2:30 and 6 p.m. The concert will be held in Manchester branch hall, 88 Clarendon road, the preceding Saturday at 7 p.m.

## RELIGION IN LIFE

*(Concluded from page 151)*

It was demanded of Abraham of old when he was called to leave Ur—"to go out, not knowing whither he went." It was Joseph's password to fame in Egypt. It was required of the Master of Mankind—witness His bearing the cross to Calvary. It sealed the testimony of the Prophet Joseph at Carthage.

You recall those memorable words of the Master:

And whosoever shall compel thee to go a mile, go with him twain. (Matthew 5: 41.)

Under the inspiration of that line, Dr. H. E. Fosdick has written a most stimulating booklet—*The Second Mile*. In it, he says all of us live on one of three levels:

1. The level of the must. Doing only what the law compels us to do.
2. The level of the ought. The level on which conscience makes us meet our obligations.
3. The level of the want to, the level on which a man out of enthusiasm and his own desire to do reaches out to help.

You and I live on one of these three levels—aye, our religion is characterized by the spirit of one of them.

May we believe with Oliver Wendell Holmes that:

It is faith in something which makes life worth living.

And may that faith lead us into a religious response to life which will take us up from the level of compulsion, either of law or of conscience—to that higher ground of an enthusiastic devotion to the finest ideals we know.—(Adapted from a radio sermon delivered over Station KSL in Salt Lake City, January 26.)

**OF CURRENT INTEREST**

**Tribute**—Esteem held for the late King George V. by Americans is shown in a letter to the editor of the *British Weekly* (February 13) from Mr. W. Frederick, minister of Union Presbyterian Church of Powell, Wyoming. An excerpt reads, "Last week I announced that I would conduct the morning service on Sunday in our Church as a tribute to his late Majesty. The response was remarkable. In spite of the fact that the temperature was eight degrees below zero, our church was crowded with people, Mormons and Catholics included, some from long distance, and the service was as impressive as any that has been held during my ministry here."

**Japan**—Martial law held sway in Tokyo last week, following a revolt of 3,000 Japanese troops which cost

the lives of eighty, including Elder Statesmen in high offices in the government. Assassinated by mutineers were Viscount Saito, 78, former Premier; Mr. Takahashi, 82, Finance Minister, and General Watanabe, Director-General of Military Training. Admiral Okada, 68, the Premier, escaped when assassins mistook his brother-in-law for him.

**Lady Astor**—In a recent interview with Constance Waller (*Sunday Express*, Feb. 23, 1936) Lady Astor, first woman Member of Parliament, said: "The Bible is the most wonderful book. I read little else except the *Times*, which I have to read. I was reading the Bible two hours this morning." Lady Astor is also a leading crusader for teetotalism and increased education for children. She has seven children.

## BRISTOL DISTRICT CONFERENCE

**P**RESIDENT JOSEPH J. CANNON and Sister Ramona W.

Cannon, Relief Society president, were visitors at Bristol district conference in Ford Memorial hall, Bedminster, Sunday, February 23. Speaking in the afternoon and evening, President Cannon explained lucidly that Mormonism is not an offshoot of an established church, but is the pure Gospel of Jesus Christ restored to the earth in these latter days. Sister Cannon spoke in the evening on Mormonism as a progressive and educational religion.

The evening services were conducted by District President Herbert S. Millard and were attended by 162 persons, more than one hundred of whom were non-members.

Brother Henry E. Neal of the district presidency conducted the afternoon session, speakers at which

were Elders C. Van Noy Stewart, James Glen Burdett, Ferrell K. Walker and Gilbert R. Langton, in addition to President Cannon.

Morning speakers at the model Sunday School were President Millard, Supervising Elder Ralph E. Baddley, Elder Bertran T. Willis, Mission Sunday School superintendent, Elder Rex B. Blake, Brother Robert S. H. Millard and Sister Ivy Fletcher.

Music during the day was provided by the Mission M Men quartette, the Singing Mothers and Mr. Robert Darke, distinguished Bristol soloist.

Those in charge of the Saturday evening programme and social were: Sister Iris Hale (Primary), Mr. Harry Stanbury (Boy Scouts), Sister Doris Forrester (Gleaner), Elder Rex B. Blake (Y. M. M. I. A.) and Sister Gladys Millard (Relief Society).

### NEWS OF THE CHURCH IN THE WORLD

**Praise** for Salt Lake City's Rotary club as "one of the outstanding units in Rotary International organization" was given by Ed. R. Johnson, president of the international body during his Utah visit on the occasion of the twenty-fifth anniversary celebration of Salt Lake City's group. Said Mr. Johnson, whose home is in Roanoke, Virginia: "This is a real occasion. Twenty-five years is a real span in the life of any organization, and the record of the Salt Lake club for every one of those 25 years is one of which it can be justly proud and of which the central Rotary organization is proud." Mr. Johnson stressed the fact that Rotary, with 3,905 club organizations throughout the world, is working for international peace and goodwill. One of the six honorary members of Salt Lake City's club is President Heber J. Grant.

**Appearing** in Volume 18 of the *Dictionary of American Biography*, released recently by Charles Scribner & Sons publishers, is a eulogy of the late Elder James E. Talmage of the Council of Twelve Apostles.

The volume is published under the auspices of the American Council of Learned Societies. Classified under "geologist, theologian," the biography of Dr. Talmage points out that he was born at Hungerford, Berkshire, England September 21, 1862, emigrating to Utah with his parents in 1876. He was a member of numerous scientific societies in America and Europe, among them The Philosophical Society of Great Britain. He was delegate for the Royal Society of Edinburgh at the International Geological Congress at St. Petersburg, Russia in 1897. Excerpts from the biography concerning Dr. Talmage's Church work read: "On December 7, 1911 he was appointed to the Council of Twelve Apostles, and from that time until his death (July 27, 1933) gave himself to the service of the Church. . . . He had unusual ability in expository writing and speaking, being skilful in verbal definition and in conveying delicate shades of meaning. . . ." Elder James E. Talmage served as president of the European and British mission 1924-28.

## FROM THE MISSION FIELD

**Arrivals**—Arriving on the s.s. **Releases**—Elder Richard G. Hars-

*Washington* at Plymouth, February 19, new travelling elders were assigned at the London office to the following districts: Elder James Glen Burdett (Evanston, Wyoming), Bristol; Elder Max Gam Capener (Garland, Utah), Sheffield; Elder Donald Parker Fowler (Hooper, Utah), London; Elder John Blair Hoge (Paris, Idaho), Sheffield; Elder Leonard Leland Moffett (Smoot, Wyoming), Manchester; Elder Elias Leon Mather (Grace, Idaho), Welsh, and Elder Dale A. Wilcox (Fielding, Utah), Birmingham. Elder Harold P. Mogerley of Dublin branch arrived in London February 25, and was assigned as a travelling elder to Liverpool district.

**Transfers** — Transferred February 21, were Elder Rodney James Shirley from Leeds to Manchester district and Elder Francis William Cox from Irish to Hull district.

### Press Recordings

NEWSPAPERS throughout Great Britain have recorded, with salutary articles, recent activities of the Mission. Some excerpts read:

*Sunderland Echo* (Jan. 18): "Recently formed in Sunderland in connection with the Church of Jesus Christ of Latter-day Saints the M Men's club in Tunstall road has elected the following officers: president, Mr. Dick Wilkinson; vice-president, Mr. Robert Appleton, and secretary-treasurer, Mr. Albert Burnham." *Lowestoft Journal* (Jan. 25): "The healthful and recreational activities of the Church of Jesus Christ of Latter-day Saints in its young people's auxiliaries was exemplified in a marked manner on Tuesday evening, when the members of the Mutual Improvement Association held their annual "Crowning of the M.I.A. Queen." (The *Journal* of Feb. 1 published a three-column picture of the coronation.)

*Sheffield Daily Independent* (Feb. 10), on the Mission's first genealogical conference (*Star* Feb. 13): "They (The Latter-day Saints) believed that by tracing their ancestry through the genealogical tables they could and did arrange for the dead to receive the blessing of (vicarious) baptism at one or other of their seven temples. . . . By this means the spirits of the departed were enabled to receive the Gospel which had hitherto been out of their reach."

*Pontypool Free Press* (Feb. 21) published a full column report, including generous quotations from talks by President Joseph F. Merrill and President Joseph J. Cannon, on Welsh district conference (*Star* Feb. 27).

ton, who has laboured in Leeds, Liverpool, Portsmouth (district president) and London (super-vising elder) districts, was released February 14 to return to his Delco, Idaho home.

**Doings in the Districts: Birmingham**—Sparkbrook branch won in a closely contested M Men table tennis tournament with Kidderminster and Handsworth branches in Handsworth branch hall Saturday, February 15.

Relief Society conference was presented in Sparkbrook branch hall Sunday evening, February 16. Sister Jessie Ward conducted the meeting, at which Sister Bertha D. Collins, district supervisor, was present.

**Nottingham**—Mansfield branch Primary conference was held in the branch hall Sunday, February 2, with fifty persons in attendance. Sister

Dorothy Blythe, Primary president, and Sisters Hilda Day and May Cooke directed the programme.

Primary conference was held in Eastwood branch hall Sunday, February 23, under the direction of Sister Margaret Wild, Primary president. The programme consisted of a playlet, *Children's Garden of Song*, by the Primary children; songs by the Singing Mothers; a playlet, *The Good Samaritan*, by the Trail Builder boys, and a chorus by the Bee-Hive girls.

A Sunday School supper and social was held in Eastwood branch hall Saturday, February 15. Sister Annie Wild, Sunday School superintendent, was in charge, and attendance prizes were awarded scholars by Supervising Elder Richard G. Smith. Sixty guests were served by the Relief Society. Games and community singing under the leadership of Elder Richard S. Tanner followed.

**Welsh**—Members of Merthyr Tydfil branch journeyed together in a charabanc to the annual Spring

conference of the district (*Star*, February 27), where they enjoyed the sermons of President Joseph F. Merrill and President Joseph J. Cannon.

**Hull**—The Relief Society sponsored a social in Hull branch hall Saturday, February 15. Sister Annelia Ransome, president, being in charge. Sister Doris Grassby won first prize in the fancy dress parade. Sister S. Twidale was second. Brother Arthur E. Ransome was master of ceremonies for games. The following Sunday evening services were conducted by the Relief Society.

**Sheffield**—The M. I. A. held a fish and chip supper and social in Sheffield branch hall Saturday, February 22. Y. M. M. I. A. President Harry V. Bailey and Y. W. M. I. A. President Rose B. Bailey were in charge.

**Manchester**—Y. M. M. I. A. President P. L. Bowyer was in charge of an M. I. A. social in Oldham branch hall Saturday, February 15. The evening began with a programme of songs and recitations, followed by refreshments and then games.

## DEATH

**SUTHERLAND**—Sister Janet Sutherland, 36, of Aberdeen branch died at the Royal Infirmary February 16 and was interred in Allenvale

cemetery February 19. Branch President Charles Smart and his counsellor, Brother George Findlay, attended graveside services.

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*The Millennium Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months, and 6s. 6d. per year.